

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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A physician writes on

Your Emotions and GOD'S WORD

These are wonderful days in which we are living! People are more receptive to the gospel message of Jesus Christ than they have been for several decades. But the most thrilling thing to me is the way the Bible, God's Word, is being exonerated. There have been enemies of God's Word. They have said that it was untrue, that it was unscientific, that it was not historically correct, and that it contained many conflicts. However, almost every branch of science is now making discoveries which tend to disprove the critics of the Bible.

Perhaps the most exciting discoveries are being made in the field of archaeology. Scientists are digging down into the ruins in Bible lands and are finding things which tend to show the historical accuracy of the Bible stories. However, let us consider the field of medicine and show you how medical discoveries are also compatible with the teachings of God's Word.

When I was a freshman in medical school, my father gave me a Bible. He wrote on the fly leaf Proverbs 3:5, 6: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." I have found that to be true, and although more than fifteen years have gone by, the Book my father gave me is just as true and helpful today as it was then. When I was a freshman in medical school, I had to buy some books on medical subjects such as Histology, Embryology, Pharmacology and Physiology. Most of these books are now out of date. A student starting medical school could not use them because they contain statements which are not true. If you have taken a course in science you know that the professor insists that you have the very latest edition in order that you may have the most recent

(Continued on page 6)

By Harvey C. Roys, M.D.
907 Medical Dental Bldg.
Seattle, Washington



Dr. Harvey C. Roys



by Dr. George W. Truett, 1867-1944

The Mother's Prayer

Lord, give me this soul!
I have waked for it when I should have slept,
I have yearned over it, and I have wept,
Till in my own the thought of it held sway
All through the night and day.

Lord, give me this soul!
If I might only lift its broken strands,
To lay them gently in Thy loving hands—
If I might know it had found peace in Thee,
What rest, what peace to me!

Thou wilt give me this soul!
Else why the joy, the grief, the doubt, the pain,
The thought perpetual, the one refrain,
The ceaseless longing that upon Thy breast
The tempest-tossed soul may rest?
Dear Lord, give me this soul!

—Author Unknown



Dr. George W. Truett

Prize Winner in Third Annual \$1,000 Sword Evangelistic Sermon Contest



by Rev. Joe E. Love

Pastor, Melrose Baptist Church,
8901 Jensen Drive, Houston, Texas

Our story of "A Sinful People, a Sissy Preacher, and God" takes us to the foot of Mount Sinai in the days of Moses. The activity is recorded in Exodus 32 and has many wonderful lessons to teach us. Our Scripture is best read as we progress in this story.

I. A Sinful People

"And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron

said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron

See inside for Letter
Month Bargains and
Gifts.

made proclamation, and said, To morrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt-offerings, and

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Rev. Joe E. Love

WHY FAST AND PRAY?

By Dr. John R. Rice

(From PRAYER—ASKING AND RECEIVING, a book which has been for 12 years America's best seller on prayer. 21 chapters.)

CHAPTER XV

Why Christians Should Sometimes Leave off Food, Sleep, Nice Clothes, Family Life or Other Comforts to Pray and Do Nothing but Pray

The greatest saints of God throughout the Bible often fasted. Fasting is often connected with wholehearted prayer, with mourning, with repentance, with seeking deliverance from enemies or wisdom from above. Moses fasted forty days on mount Sinai, and our Saviour fasted forty days in the wilderness. The Bible tells how Joshua, David, Ezra, Nehemiah, Daniel, the disciples of John the Baptist, Anna, the apostles, Paul and Barnabas, and others fasted and prayed. Saints of God got their prayers answered when they waited on God with fastings and prayer. Since Bible times, the greatest men of prayer have oftentimes fasted as well as prayed. A Christian is in good company when he fasts and prays.

During the earthly ministry of Christ, the disciples of John the

Baptist fasted, the Pharisees fasted, and naturally inquiries were made concerning the disciples of our Saviour. Jesus answered,

"Can ye make the children of the bridechamber fast, while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days" (Luke 5:34, 35).

So the Saviour not only fasted; He also taught His disciples to fast, and they did fast after He was taken away.

The only restriction that our Saviour put upon fasting is that it was to be sincere. Men should not disfigure their faces to appear unto men to fast. A boastful, self-righteous flaunting of religious

(Continued on page 10)

Motherhood

Two Sides of the Question

The One Side

It's such a waste of time to cook,
I'm just a walking cookery book,
I make and bake the morning
through
The favorite pies and pudding,
too.
And then, in half an hour, or less
My toil has gone to nothingness.
It's waste of time to dust the
stairs,
To clean the brass, and polish
chairs,
To sweep, and pick up bits of
fluff,
For nothing's ever clean enough.
Five minutes after I have done,
Someone is sure to romp and run,
Kick out the stair-logs, flick the
mats,
And slam the doors and scare the
cats.
Some sticky hand is sure to press
The brasses from their sprightli-
ness.
I tidy up, and do the dusting,
But all the while, my wings are
rusting.
Then, washing day, it seems to me
Is just a waste of energy.
What use to stand before a tub
And soak and rinse, and blue and
rub?
Next week the self-same gar-
ment's stain
Will come into my hands again.
It's such a waste of time to mend,
One has no sooner reached the end
Of last week's pile, then—need
you ask it?
This week's fills up the mending
basket.
The stockings which were hale
and hearty
Return from each picnicking party
Weak and worn and wanly show
Great gaping holes in heel and toe,
While buttons have a cantanker-
ous way
Of disappearing every day.
Sponging off the spots and ironing
creases
Between it all I'm worn to pieces.
Woman, from cradle to grave
Is nothing but a galley slave.

—Author Unknown

The Other Side

I've done an angel's work today!
Yes, such an honor came my way.
Real angel's work! And, lest you
doubt it,
I'm going to tell you all about it.
Well, first, I cooked. It was so
nice
To plan the pies, stewed fruit, and
rice.
God sent His angel once to make
Cakes for a poor wayfarer's sake.
But, just today He honored me,
And sent the task my way, you
see.
Then, while I tidied up the place,
Gave every knob a radiant face,
Back of my mind this thought
would lurk,
That I was still at angel's work.
Putting away coats and dresses,
And moving small unsightlinesses.
For, oh! 'tis such a lovely thing,
Just straightening out, and fresh-
ening.
And after that I washed a few
Small woolly garments, old, not
new,
Things I had rubbed and rinsed
before
Quite forty times, or even more.
And as I hung them on the line
I thought what God-like work was
mine!
To cleanse—ah, me!—to wash out
stains
Till not a single speck remains.
So, later in the day 'twas sweet
To sit and rest my tired feet
Mending the clothes, and plan out,
too,
How to make old things into new.
For surely 'tis an angel's way
To put things right from day to
day.
To find thin places, and repair
The glad rags and the sturdy
wear.
Since wear and tear must surely
be
On this side of Eternity,
I'm feeling very proud to say
I've done an angel's work today!

—Author Unknown

The Great Woman

(Continued from page 1)

thought of his mother and said,
"As one whom his mother com-
forteth, so the Lord comforteth
His people." When President Gar-
field was inaugurated as Presi-
dent, it is not surprising that the
splendid man, when he had taken
the oath of office and had kissed
the Bible, turned immediately and
kissed his mother, to the delight
of the watching thousands around
him.

I will pause here a moment to
read a brief poem written by a
greatly gifted woman in our own
city, Mrs. Grace Noll Crowell,
which appeared in this morning's
newspaper:

THERE STILL ARE MOTHERS

In the stress and tumult of the
world today
We grow confused—then hope
lifts like a light:
There still are mothers—mothers
who can pray,
Who kneel beside a window
ledge at night
To speak to One beyond the farth-
est stars,
As they commit all mankind to
His care,
For no true mother in her praying
bars
Another's sons and daughters
from her prayer.



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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Influence of Mother's Prayer

Hannah prayed for Samuel, and
he became a prophet and a mighty
man in Israel.

Monica prayed for her way-
ward, paganized, and ambitious
child, and that child after years
of dissipation became a Christian,
was made a bishop of the early
church, and is known to the rever-
ence of after ages as Saint Augus-
tine.

The mother of John Newton,
the hymn writer, prayed for him,
and it must have been before
he was seven years of age, for
he lost her by death at that early
period of life. But he himself
tells us that he never forgot
those prayers. He grew up to be
a wicked man; a blasphemer and
a "man stealer"—a kidnaper of
slaves from Africa. In a terrible
storm at sea, when every man was
required to work the ship, he was
missed from deck. A sailor was
sent below to find him, and found
him on his knees, and heard him
say, "O thou God of my dead
mother, have mercy on my soul!"
And God did show mercy.

The last hours of the vener-
able Dr. Nott were peculiarly im-
pressive and affecting. Visions of
his childhood home floated con-
tinually before him and the name
of his mother was continually
upon his lips; and the last words
he uttered were the last words of
prayer his mother taught him
when a child—"Now I lay me
down to sleep."

Says Mr. Spurgeon, "I cannot
tell how much I owe to the solemn
words and prayers of my good
mother. It was the custom on Sun-

*So long as there are mothers who
thus kneel;
Who make God's Word a path-
way, men may grope
And wander in a maze, the world
may reel
Beneath the shock of war, but
there is hope;
The brightest hope, when mothers
pray, then wait
In faith that God will answer,
soon or late.*

On a day like this, every one of
us should find some way to voice
afresh his gratitude to God for
his mother. If she be still living
see her if you can and if you can
not see her, send her a letter,
breathing with gratitude and love
and send her the token that she
ought to have from the child she
has borne. If the dear mother has
passed within the veil, as many
of our mothers have, rededicate
yourself to the high ideals and
standards that she upheld, draw
nearer than ever today to your
mother's Saviour and Lord, and
let it be a "Mother's Day" of re-
commitment and rededication to
the highest things in life.

You may find it in your heart
to make an offering to some great
and good cause. One of our men,
who would not allow me to call his
name, sent a worthy check to me
for a great cause fostered by this
church and said, "This is in
memory of my mother." She was
one of the most honored members
this church has ever had. She
was truly "a saint in Israel."

Let us not allow the day to pass
and the time to be consumed by
little nothings. Let us rather
make it count in vivid tokens, in
expressions of appreciation, in
prayers, in rededications which
shall make for the enlargement
of our own lives and the better-
ment of our lives. In other years
we have thought here again and
again about the Shunammite
mother who was called a great
woman. I am urged to speak on
it again. Some ministers speak on
it every year when mother's day
comes. Perhaps we shall find re-
newed inspiration as we think
again today of why the Shunam-
mite mother was called a great
woman.

If the friends here and those
in radio land will read again the
story of the mother who in the
Bible was called a great woman,
you will agree that it is one of
the most impressive you have ever
read. No one, nor all the stories
you could name, can excel it in
beauty. The glistening stars at

day evenings while we were child-
ren for her to stay at home with
us. We sat around the table and
read verse by verse, while she ex-
plained the Scripture to us. After
that was done then came the
time of pleading with God. And
some of the words of our mother's
prayers we shall never forget,
even when our heads are gray.
I remember her once praying
thus: "Now, Lord, if my children
go on in sin, it will not be from
ignorance that they perish, and my
soul must bear a swift witness
against them at the day of judg-
ment if they lay not hold of Jesus
Christ."

Said the Rev. Mr. Guthrie, a
Methodist minister: "Oh, how
much I owe to my mother's
prayers! There is an hour in my
life never to be forgotten—when
I followed her softly upstairs, out
of curiosity to learn where she
went so often and for what pur-
pose, and I heard her, on bended
knee, 'O God, have mercy on my
wayward boy.'"

And what more shall we say?
For the time would fail us to
tell of the mother of the Wesleys;
of Wilberforce; of Edwards and
of others.

*"We may forget her melting pray-
er,
While leaping pulses madly fly!
But in the still unbroken air
Her gentle tones come stealing by,
And years and sin and manhood
flee
And leave us at our mother's
knee."*

night, the gorgeous sunset, the
towering mountains, the song of
the birds in the happy springtime,
the laughter of little children—
none of these make a more beauti-
fully impressive theme than the
story of the Shunammite woman.

The Bible is very careful in the
use of adjectives. It does not
waste time on improper eulogies
on anybody. It does not give ap-
plause anywhere that ought not
to be given. That is one of the
evidences of the divine authorship
and divine integrity of the Bible.
Coleridge said, "The reason I be-
lieve this book is God's book is
that it finds me as does no other
book that I have ever read." It
is God's talking book. "When
thou awakest, it shall talk with
thee."

We do not have to go to the
dictionary to get definitions of
greatness for this woman, but to
this beautiful, idyllic, wonderful
story. And as we read this story,
there flash out three scenes in
it which reveal three outstanding
characteristics in the life of this
Shunammite mother.

The first scene portrays her
practical helpfulness. The next
scene portrays her beautiful con-
tentment with her modest lot in
life. The third and climactic scene
portrays her triumphant faith in
God.

Let us look first at her practical
helpfulness to needy humanity.
Just here I think women far excel
men; they perceive more quickly
human need and know when and
where and how to relieve it far
better than do the men. So was it
with this Shunammite woman.
When she beheld God's prophet,
Elisha, in company with his ser-
vant Gehazi, going up and down
the land on the prophet's mission,
she said to her husband, "I per-
ceive that this is a holy man of
God, coming and going this way
often. Let us add something to
his comfort; let us build a little
room here, the prophet's chamber,
and put therein a bed and a table
and a stool and a candlestick, and
let it be the prophet's room; then
when he and Gehazi, his servant,
come this way, they can turn in
and rest." That is the origin of the
oft-quoted expression, "The pro-
phet's chamber." Some of us who
are privileged to be preachers
have occupied that chamber in
homes palatial and in homes hum-
ble, many times.

And so it came to pass that
Elisha and his servant turned in
to that home. The prophet was
(Continued on page 3)

Youth's Corner

The Editor Answers
Young People's
Questions

**What is the determining factor
in labeling something as being "of
the world" or how can one say
something is worldly and some-
thing else is not?**

The question of knowing what
to label as being "of the world"
or how one can say something is
worldly and something else is not
is a good one. In the Bible, the
term "the world" when used in
an offensive sense is a translation
of the Greek word which means
the present world order or system
as opposed to the divine order.
For example, to eat or drink is
not worldly, because that is not
against the divine order. But when
the philosophy comes in that men
are to eat or drink as much as
they choose, for human pleasure
regardless of expense, regardless
of other people's happiness, re-
gardless of one's own health, then
that is worldly.

It is not wrong for one to dress
neatly, carefully, and attractively.
But when one's mind gets set
on vanity and anxiety to please
the world and keep up with the
unconverted and the wicked, then
dress tends to be immodest, or
costly, and the attitude is worldly.

It is not wrong to have pleasure.
I think that many games are
proper and right. But when the
games and recreation come to
be dominated by carnal unchristian
attitudes, then that is worldly
and wrong. For instance, it is
not wrong to play games, but it
is wrong to gamble on games, or
play games which encourage
gambling. I would not want to
play any kind of game with the
cards that people regularly gam-
ble with. I think there is nothing
wrong with playing tennis, or with
swimming, but when the clothes
worn are specially planned to
arouse sex interest, then they are
worldly and should be avoided.
The movies are worldly because
they are made by worldly people
for worldly and wicked ends, and
because they emphasize unduly
sex, drinking, killing, and the
morals taught and exhibited are
hurtful and wrong. It is not us-
ing a picture machine that is
wrong. Some Christian movies
may be wonderfully helpful and
useful. I have sermons on film.
But when it is commercialized by
wicked people, then it is worldly
and wrong.

**Can one be guided by his con-
science?**

Conscience is not a perfect
guide. One ought to educate his
conscience by the Word of God.
Certainly one ought not to go
against his conscience, but the
conscience, not enlightened by
the Bible, may be wrong. So the
answer is that one should follow
his conscience, but his conscience
should always be aligned with
the Word of God.

REVENGE. A little girl was
making faces at a bulldog. Her
mother reprimanded her. "Well,
he started it," said the
girl. No doubt the girl was
right, for it is no trouble for a
bulldog to look ugly. The weak-
ness was in the girl's conclusion
drawn from the dog's face. The
dog was probably innocent, but
if not, the girl gained nothing
by competing with him in mak-
ing faces. The person who pro-
ceeds on the theory that he
must return every ugly face he
sees, or every ugly act which
is directed toward him, will
have a never-ending and pro-
fitless job. Hate has injurious
effects on the person who re-
sents, so that he is the chief
sufferer. — Telescope.

Please mention THE SWORD
OF THE LORD when answer-
ing advertisements.

Mrs. Susannah Wesley's Godly Way of Rearing Children

How were John Wesley and Charles Wesley, leaders in the great evangelical movement in England, founders of Methodism, reared? By what manner were such godly men, so well-controlled, so wholly given to the Lord, so brilliant in mind, so tender in conscience, so unswerving in principle, developed? Their mother, Susannah Wesley, taught them to fear the rod when they were a year old! So she herself says, and John Wesley himself published her statement. The holy lives of these saintly men, John and Charles Wesley, grew out of the godly discipline of the home. That the Wesleys themselves believed, and the Scriptures bear them out.

Susannah Wesley believed the Scripture that "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame" (Prov. 29:15). She believed the Scripture that "The blueness of a wound cleanseth away evil; so do stripes the inward parts of the belly" (Prov. 20:30).

She believed the teaching of the Scriptures that one who is not chastised is treated as a bastard, not as a legitimate son (Heb. 12:7-8).

In *The Heart of John Wesley's Journal* is published a letter from Mrs. Wesley to her son, part of which we give here:

"July 24, 1732
"Dear Son,—According to your desire, I have collected the principal rules I observed in educating my family; which I now send you as they occurred to my mind, and you may (if you think they can be of use to any) dispose of them in what order you please.

"When turned a year old (and some before), they were taught to fear the rod, and to cry softly; by which means they escaped abundance of correction they might otherwise have had; and that most odious noise of the crying of children was rarely heard in the house; but the family usually lived in as much quietness as if there had not been a child among them.

"*Conquer the Child's Will*
"In order to form the minds of children, the first thing to be done is to conquer their will, and bring them to an obedient temper. To inform the understanding is a work of time, and must with children proceed by slow degrees as they are able to bear it; but the subjecting the will is a thing which must be done at once; and the sooner the better. For by neglecting timely correction, they will contract a stubbornness and obstinacy which is hardly ever after conquered; and never, without using such severity as would be as painful to me as to the child. In the esteem of the world they pass for kind and indulgent, whom I call cruel, parents, who permit their children to get habits which they know must be afterwards broken. Nay, some are so stupidly fond, as in sport to teach their children to do things which, in a while after, they have severely beaten them for doing.

"Whenever a child is corrected, it must be conquered; and this will be no hard matter to do, if it be not grown headstrong by too much indulgence. And when the will of a child is totally subdued, and it is brought to revere and stand in awe of the parents, then a great many childish follies and inadvertencies may be passed by. Some should be overlooked and taken no notice of, and others mildly reproofed; but no willful transgression ought ever to be forgiven children, without chastisement, less or more, as the nature and circumstances of the offence require.

"I insist upon conquering the will of children betimes, because this is the only strong and rational foundation of a religious education; without which both precept and example will be ineffectual. But when this is thoroughly done, then a child is capable of being governed by the reason and piety of its parents, till its own understanding comes to maturity, and the principles of religion have taken root in the mind.

"I cannot yet dismiss this subject. As self-will is the root of all sin and misery, so whatever cherishes this in children insures their after-wretchedness and irreligion; whatever checks and mortifies it promotes their future happiness and piety. This is still more evident, if we farther consider, that religion is nothing else than the doing the will of God, and not our own; that the one grand impediment to our temporal and eternal happiness being this self-will, no indulgences of it can be trivial, no denial unprofitable. Heaven or Hell depends on this alone. So that the parent who

DID YOU KNOW...

... The Second Annual Sword Contest for Sermons on Vital Public Issues is now underway. \$1,600 will be awarded in prizes for sermons in the following classifications: (1) Modernism, (2) Communism and Socialism, (3) Worldliness, (4) Science and the Bible, (5) Defense of the Faith, (6) Catholicism and Cults.

Here is an opportunity to change the lives of thousands. We urge zealous Bible preachers to take part in the contest. Rules and suggestions may be had by writing the editor. All manuscripts must be in hand by June 1, 1955.

... Sword Letter Month began May 1. A brand new paper-bound book by Dr. Rice, *Amusements for Christians*, is given free to all who write a letter (no postcards, please) requesting a copy.

A new Sword Recording has been made as a special premium for those who send a subscription order of \$5 or more, and for those who send a gift of \$5 or more to the Sword Building Fund. (Notice: this premium will be sent only upon request.)

On one side of the record Editor John R. Rice sings "The Price of Revival" with his daughter Joanna, and the popular chorus "The Windows of Heaven" with daughter Jessie (Mrs. Don Sandberg). Dr. Rice's chorus "Souls Are Dying" is sung by daughters Mary Lloyds (Mrs. Charles Himes) and Elizabeth (Mrs. Walter Handford).

On the other side of the record the Rice Sisters' Sextet sings, "Jesus, O What a Name" (Loveless). Grace Rice MacMullen and Don Sandberg accompany at the organ and piano.

... Dr. Rice's outstanding new commentary on Matthew, *King of the Jews*, will be ready for publication June 1. This book of approximately 520 pages will be available at the prepublication price of \$3.00. After June 1 the regular price will be \$3.95. This is a commentary simple enough to help the newest Christian; so profound it will bless the most learned Bible scholar. Order your copy now at the low prepublication price of \$3.00.

... The Sword Conference at

studies to subdue it in his child, works together with God in the renewing and saving a soul. The parent who indulges it does the Devil's work, makes religion impracticable, salvation unattainable; and does all that in him lies to damn his child, soul and body forever.

"They had Nothing they Cried For

"The children of this family were taught, as soon as they could speak, the Lord's prayer, which they were made to say at rising and bed-time constantly; to which, as they grew bigger, were added a short prayer for their parents, and some collects; a short catechism, and some portion of Scripture, as their memories could bear.

"They were very early made to distinguish the Sabbath from other days; before they could well speak or go. They were as soon taught to be still at family prayers, and to ask a blessing immediately after, which they used to do by signs, before they could kneel or speak.

"They were quickly made to understand they might have nothing they cried for, and instructed to speak handsomely for what they wanted. They were not suffered to ask even the lowest servant for aught without saying, 'Pray give me such a thing'; and the servant was chid, if she ever let them omit that word."

Thus Susannah Wesley, saint of God, reared those great men whose influence kept millions out of Hell. Surely she proved well enough the truth of the Scripture that though "A child left to himself bringeth his mother to shame," the converse is also true, "The rod and reproof give wisdom," and "Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul."—From *The HOME—Courtship, Marriage and Children*.

My Decision for Christ

Can you honestly sign this Mother's Day decision to accept Christ as your own personal Saviour?

Tender memories are stirred in the soul on Mother's Day. Many who read have Christian mothers. Many of you have resisted the prayers and the pleadings of mothers that you turn to Christ and take Him as your own Saviour and live for Him. I beg you now to make the holy decision. If your mother is in Heaven, you can resolve to follow her pleading and accept her Saviour and meet her in Glory. If your mother still lives, you can make her happy by taking her Saviour now. Your own soul hangs in the balance. The Holy Spirit knocks at your heart's door. In Jesus' name, decide today!

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

Here is God's plan for your salvation. God loves you. Jesus Christ died for you. Your sins are all paid for. Now the moment you honestly turn your heart

from your sin and trust Christ to forgive and save you, the deed is done! When you believe in Him, trust Him, depend upon Him as your own personal Saviour, that moment He comes in and saves you.

If you will make that holy and eternal decision, will you please sign the following decision form, copy it in a letter, and mail it to the editor at once.

Evangelist John R. Rice
Editor, The Sword of the Lord
Wheaton, Illinois

Dear Brother Rice:

Realizing that I am a sinner and believing that Christ died for my sins, I here and now trust Him to be my personal Saviour, depending on Him to forgive all my sins, change my heart, and give me everlasting life as He promised to do. I am glad to confess Him as my Saviour and gladly mail this to let you know.

Signed _____

Address _____

The Great Woman

(Continued from page 2)

very grateful and he told his servant, Gehazi, to call the Shunammite woman to come to him. She was called and came to the prophet's door. He said, "How can we requite thee for all thy goodness to us? Would you like for me to speak to the king that your husband may have a place in the king's cabinet or palace or to the commanding general, the head of the army?"

Those were days when prophets moved among kings and in the armies, and I doubt not that if the right kind of prophets would move among kings and in the armies today, we would have better times. So he said, "What can be done to requite you for your kindness?" "Oh," she said, "we dwell among our own people; we are plain people; we are not fitted to be in kings' palaces, nor to move in army circles. I dwell among my own people. If I can be

of any service in the world it is among my own people."

When she had departed, Elisha said to Gehazi, "What can be done for her?" And the servant replied, "She has no child." So he called her again, and promised her that she should have a child, and in due time a child was born and grew to boyhood. She adored the boy and she gave her best to him, and to his training. A joy forever to her was that lad. What is more beautiful than a conscientious mother bringing up her child in the way of the Lord?

I delight to recall the story of a personal experience of the president of Wellesley, that great school for women, just outside greater Boston. This gifted woman educator went down every Monday afternoon to the poorer section of Boston and there in a hall talked to the women of that

(Continued on page 4)

Lake Louise, Toccoa, Georgia, July 3-9 promises to be better than ever! Speakers this year will be Dr. Lee Roberson, Dr. Bob Jones, Sr., Evangelist Bill Rice and Dr. John R. Rice. Dr. Elmer Piper will be directing the music and there will be other special features. For more details see the conference advertisement on page 5 of this issue.

... Sword of the Lord Publishers have a new book off the press

by Dr. Hyman Appelman, *Formula for Revival*. These messages were first delivered at Tennessee Temple Schools in their Annual Series of Revival Lectures and are now available to Christians everywhere in this wonderful "how-to" book. Dr. Appelman has a gift for combining beautiful exalted language with deep spiritual truths. *Formula for Revival* can be purchased now from your bookseller or from Sword of the Lord Publishers at \$2, plus 15c postage.

Dr. Bob Jones SAYS:



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The above is quoted from a letter from a businessman who is out in the world giving a good testimony for the Lord Jesus Christ. Life, as we tell our students, is not divided into the secular and the sacred. We need Christians in business, Christians as school teachers, and Christians as housewives and mothers. We need more Christians in our country, and we need the type of Christians who win souls to

the Lord Jesus Christ. Bob Jones University has as high academic standards in the fields of its emphasis as any school in the world, but the first emphasis in the University is on the Lord Jesus Christ and a good Christian testimony and soulwinning. We are having the greatest manifestation of the power of God on the University campus we have ever had. Remember, we are sincerely and with all the earnestness of our hearts appealing to you Christian people to pray daily and earnestly for Bob Jones University. Please help us select the type of students who can be trained for Christian leadership, and please invest some of the Lord's money in the institution. We shall expect to hear from you in answer to this appeal. Thank you and God bless you.

Bob Jones, Founder
Bob Jones University
Greenville, S. C.

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The Great Woman

(Continued from page 3)

neighborhood. She hoped to help those women to be happy and useful in their humble spheres of life. One very bad afternoon, when the weather was fiercely cold and the elements were all forbidding and she wanted to be at home with the doors shut and the fire graciously burning, she reasoned with herself, "I think I will not go this afternoon. Nobody will come. But I have been teaching those women that we must keep our engagements, rain or shine, cold or hot, dark or bright; consequently, I must practice my preaching." So she decided to go to the place of meeting. "Maybe two or three will come anyway, and it would be bad if I were not there."

When she arrived, lo, the hall was more crowded than ever. She was amazed and voiced her amazement. She said, "I was sorely tempted to stay in this afternoon, and probably would have, but for my insistence that everybody should always keep their engagements, cost what it may. Now, I am here without any message for you. I had not thought about my talk. I just came so that you might know I was keeping my engagement. I wonder what I should talk about?"

And one of the humble women, garbed in the plainest of clothing said to her, "Tell us please, if you can, how women in our plight can be happy."

With poverty, gaunt and pitiful, limitations wretched and terrible, what could she tell them? That fine, cultured woman said, "Why, you have given me my text; I will tell you." And she told them three things. She said, "Memorize something beautiful every day, preferably out of the Bible, for it is the best of all literature. Memorize something beautiful, a whole chapter if you can, or one verse; the Twenty-third Psalm, or one verse of it, and meditate on it."

"Then, every day, look for something beautiful; maybe it will be a little flower; maybe it will be a bird that will light on your window-sill; maybe it will be a passing cloud with a rainbow on it; look for something beautiful." And then she said, "Especially every day make it a point to help somebody outside of yourself."

That remarkable woman said that within six months that part of Boston was transformed. Those women had gone out and had done those very things. They had memorized each day some beautiful passage, preferably from the Word of God. They had looked for something beautiful. One woman said in reporting, "I could not see anything beautiful. The day was so black and stormy, so I picked up my baby and looked at her beautiful blue eyes." Then they had been helpful to somebody else every day.

The second characteristic of the Shunammite was her beautiful contentment with her modest lot in life. The prophet said, "This woman must be compensated for this beautiful kindness to us in providing 'the prophet's chamber.'" He asked her, "May I secure your husband a place in the king's palace, or some prominent place in the army?" and she demurred immediately, and said, "I dwell among my own people. Here was I reared; here must I live. If I can do anything of value, it will be right here." One wonders how many women today would have responded as did this woman.

I am thinking of a man who came to this city some years ago. I had known him back in the village, when he and I were young men. I knew his modesty. I knew about his small, growing business. I used to see him as he came to the church in the earlier days of my preaching. He rolled the baby buggy with two little fellows in it up to the church and minded them as we had our service there in the village. Prosperity came to him and in time he moved to the city where his children grew up. One day he said to me, "The saddest day I ever saw was when I came to the city. Back in the village, we all went to church. Back in the village were the happy days when I rolled my children in the

baby carriage to the church; but when we came to the city, my family went seven days in the week for all that was frivolous and foolish and futile. The saddest day I ever saw," he said, "was the day I came to the city."

Oh, that men and women would put first things first! This great woman in the Bible put first things first. "Oh, no," she said, "if I can be of any service in the world, my place is here among my own people. Neither the palace nor the army is the place for my husband and me." Contentment with her lot! Contentment is a duty enjoined most earnestly in the Word of God. The lack of contentment has its hurt in every direction.

"A merry heart doeth good like a medicine." A merry heart is a medicine. A doctor said to me, "If I could break the spell of this man's melancholia, I think he would get well. But he thinks all the world has gone to destruction and he dwells morbidly on that, day and night." The Scripture says, "Rejoice evermore." While contentment helps us, lack of contentment not only hurts us and hurts others, but it hurts the cause of our Lord. The Lord's cause calls for brightness, triumph, victory. When the angel announced the coming of Jesus, he said, "Behold, I bring you glad tidings of great joy, which shall be to all people." The refrain of the angels was, "Glory to God in the highest." Christianity is harmed much if men are long faced and morbid and sour and bitter and blue and miserable. "Rejoice always." You and I have no right to unload our ugly tempers on anybody around us. Everybody has enough to bear. They have loads of their own to carry. They have secrets within of great weight and concern and we have no right to add to their troubles by our discontent and unhappiness.

A great Presbyterian preacher in New York told his people of an incident which he said had changed his life helpfully. He said he was riding on the subway in New York on one of the bleakest, most physically uncomfortable days he had ever seen, and that every time anybody got on or off that subway car, the door would creak distressingly on its hinges. He said there sat by him a plain working man, who kept looking at that creaky door. The man finally said, "I believe I can fix that," and he took from his inner pocket a little oil can, and went to the door and poured oil on those creaky hinges and the noise was stopped. Everyone of us ought to carry an oil can; we ought not to go away from home without an oil can; we ought to have it with us all the time. There are creaky doors everywhere we go. Everybody needs the oil of human kindness. There is no place in the economy of God for grumbling, complaining, pessimistic, discordant men and women. The world is not helped by them.

We can learn how to be contented. Paul said, "I have learned in whatsoever state I am, therewith to be content," or, in other words, "to be master of the situation." There is an old saying with much philosophy in it: "Make the best of it." Certainly, make the best of it.

I recall a story told by Mark Twain. A dog had howled miserably all night long where he was boarding, and the next morning at the breakfast table, everyone poured out his complaints about the dog. Mark Twain said, "Oh, let's talk about something pleasant; the poor dog has troubles of his own." That is the way to turn it. Make the best of everything.

Some terrible tragedy in life may have completely warped life from its normal way. Make the best of it. Let Helen Keller, that wonderful woman who made a beautiful life in spite of so many handicaps, help you to learn in whatsoever state you are, therein to be content. Make the best of it. Remember what Paul said, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Just trust in the Lord and remember that He will

A Surprise Pay-Off From a Gift Subscription

By Grace Rice MacMullen

The other day I received one of the most interesting letters I have had as Circulation Manager of THE SWORD OF THE LORD. It was from a young wife who had received a gift subscription to THE SWORD OF THE LORD. She did not know who had sent the paper and she wrote a letter asking who the donor was and explaining why she wanted to know.

It seems that some years ago, the young couple received THE SWORD OF THE LORD for a while, also as a gift. They were attending a modernistic church at the time and were not warm, active Christians. In fact, I am not sure whether she said they were even Christians, at that time. When THE SWORD OF THE LORD came, they were, as she put it, "Fit to be tied." They made fun of it, criticized it, and generally did everything but read it and enjoy it. Week after week the paper went into the waste basket. But the friend who had sent the paper kept praying, kept witnessing, kept inviting them to church.

And the day came when a great change came in these young lives, through this faithful Christian. They found the Lord in a new, living way. They left the modernistic church and got into a warm, soul-winning church, and started working for the Lord. What they had once despised, they now loved. People they had once scorned they now admired and enjoyed in good fellowship. And now, several years after that change, THE SWORD OF THE LORD began coming again!

Of course the reception was different. This time THE SWORD was a friend, an advisor, an encourager. This time THE SWORD OF THE LORD represented someone who was interested in them, who loved the same Gospel. It was no longer a reminder of the dissatisfaction in their lives.

So grateful were they for THE SWORD OF THE LORD that the young lady sat down and wrote a letter. She told me that she wanted to know who had sent the paper, because she could not help but wonder if they knew about the change that had come over their lives. They wanted to share their joy and peace with whoever had sent them THE SWORD OF THE LORD.

You can just imagine the joy in the heart of the person who paid for that gift subscription, when they heard the news! I do not have to imagine that thrill, because I experienced it. For when we looked up the records, we found that I had paid for that subscription to THE SWORD OF THE LORD.

Gift subscriptions to THE SWORD OF THE LORD always pay. They do not always pay immediately; and they are not always appreciated but it is always good to get the Gospel into the hands of people who need it. It is always good to provide meaty, helpful reading for young Christians. It always does good to challenge those who need the Lord with good messages. And though sometimes the paper is not appreciated at once, in so many,

turn it all into triumph, if we will trust Him and go on.

Now that is the second characteristic of the Shunammite woman—contentment. We can learn contentment. There are two ways to learn it. We can try to be moderate in our desires, concerning food and raiment, and for the many desirable comforts of life. If we are not able to afford them, then we will do without them. Have moderation, have simplicity in your living. The other way to learn contentment is to accept the inevitable, the unavoidable. Just say, "Lord, I turn it over to Thee; work it out your way. I will trust Thee whatever comes."

The third characteristic of this great woman was her triumphant faith in God. The child of promise was her hope, her joy and satisfaction. Motherhood, the highest glory of womanhood, had come to her. The child was a comfort to her while growing into boyhood, and then was carried away by sudden illness. She laid him on the bed of the prophet and got upon her beast and hurried on the journey to the prophet. He saw her coming and sent his servant asking, "Is it well with thee? Is it well with thy husband? Is it well with thy child?" and she answered sublimely, "It is well." She had reached him at last and her arms were about his feet; she was overborne; she could not talk; she was overwhelmed. Gehazi came to take her away but the prophet said, "Leave her alone."



Mrs. Grace Rice MacMullen

many cases it has come to be loved and cherished.

I am writing about gift subscriptions to THE SWORD OF THE LORD now, because during Letter Month (and that is this month only) we have a special reward to offer you if you send \$5 worth of subscriptions. During Letter Month you may have the special record we are offering absolutely free when you send \$5 or more worth of subscriptions to THE SWORD OF THE LORD. Five dollars pays for a lot, too. You may have a three-year subscription to one address, or you may have two one-year subscriptions to different addresses, in the United States. Outside the United States our subscription rates are \$3.00 a year, or \$6.50 for three years. So you see, you will get your money's worth for the \$5 or more that you send. And in addition you will have the joy of this brand-new record in your home.

We all hope you will enjoy the record. We had a lot of fun making it, and we did it with you in mind. On one side all six Rice girls sing, "Jesus, O What a Name." On the other side are three of the most popular choruses used in Sword Conferences: "The Windows of Heaven Are Open," "Souls are Dying" and "The Price of Revival." The last two were written by Dr. John R. Rice, editor of THE SWORD OF THE LORD, and have been greatly used in moving hearts and encouraging Christians to win souls. I know you will enjoy them, will sing them over and over again, and will be blessed by the message in them.

But don't put it off too long. Letter Month lasts only one month and it is time for you to get that letter off. Send \$5 or more for subscriptions to THE SWORD OF THE LORD, and we will send you the record free. But please be sure to mention this offer, so we will know that you want the record.

The record is unbreakable vinylite, and I am sure it will give you many hours of pleasant listening. Let us hear from you, won't you? Address, Sword of the Lord, Wheaton, Illinois.

She is heartbroken; she will tell us what it is." Then she explained her grief to him and the prophet told his servant, "Go and lay my staff on the boy, on the dead boy's body." He did so and was on his way back when he met the prophet and the Shunammite mother to whom he said, "The boy still is silent." Elisha went to the dead boy, and life was given back in response to the prophet's prayer, and he gave the lad to his mother. It is easy to imagine the joy that was brought to that Shunammite home by God's prophet.

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In Due Season We Shall Reap If We Faint Not!

The Bible Promises Great Blessing to Those Who Remain Faithful and Are
Willing to Patiently Wait for the Harvest

By Evangelist Walt Handford, Vice-President
Sword of the Lord Foundation

"And let us not be weary in well
doing: for in due season we shall
reap, if we faint not."—Gal. 6:9.

In a recent revival meeting, I
preached one Sunday morning us-
ing this text. The folks in the
congregation were somewhat dis-
couraged. We had gone two weeks
in the meeting and had seen very
little visible results. The church
had been badly torn by strife and
problems. We had worked and
prayed and preached, but had had
little results. Before the revival
meetings some had been ready to
quit and close the doors of the
church.

But that morning, even in the
midst of difficulty, we took great
courage from the fact that God
has promised that "in due season
we shall reap, if we faint not." Here
is the blessed promise that the
right kind of sowing will get the
right kind of reaping. This does
not mean that all of the reaping
will be done the next day after
the seed is sown. There is a time
to sow and a time to reap.

How prone we are to faint and
not wait for God's time of reaping.
The Lord Jesus in Luke 18:1 said,
"And he spake a parable unto
them to this end, that men ought
always to pray, and not to faint." The
whole purpose of the parable of
the unjust judge was to prove
that God did mean to answer
prayer and did mean to bring
blessing, and that it was never
right for us to faint, but rather to
pray. Waiting on God and believ-
ing on God's promises excludes
fainting. Isaiah 40:31 promises,
"they that wait upon the Lord
shall renew their strength; they
shall mount up with wings as
eagles; they shall run, and not be
weary; and they shall walk, and
not faint."

Sometimes a farmer will have a
crop failure because of drought,
flood, blight or pestilence, but in
the spiritual realm there are no
crop failures. Psalm 126:6 says,
"He that goeth forth and weep-
eth, bearing precious seed, shall
doubtless come again with rejoic-
ing, bringing his sheaves with
him." We have the definite, as-
sured promise of God that meeting
God's conditions brings God's re-
sults always. The main thing is
not to become discouraged or to

give up about doing what God
wants done.

Here at the Sword of the Lord
we many times have to wait a long
time before we reap results of the
things done for God. Many times
a person will be won to Christ
through a sermon in THE SWORD or
through some book or pamphlet
and not write to tell us for months
or even years after it happened.
We have to face the fact, too,
that much of our reward will have
to be in Heaven. For every person
we hear of saved and blessed
through our work, there are many,
many who never write to tell us.
Long ago we had to learn this
lesson and constantly relearn it,
that "in due season we shall reap,
if we faint not."

For a long time now we have
had to work at the seemingly
never-ending job of providing ade-
quate office space for our ever-
expanding work here in Wheaton.

In 1940, when Dr. Rice moved
his family and staff from Dallas,
Texas, to Wheaton, the office
work was done in his home. In
1941 a basement office was rented
where our former book store was
located in the business section of
town. Then in 1947 a large, two-
story brick warehouse was pur-
chased and remodeled to house the
growing work of THE SWORD OF
THE LORD. In 1952, when every
available bit of space was being
used in this large warehouse
building, God provided through the
many friends of THE SWORD OF THE
LORD a two-story brick building
one block away from the original
office building. Since the fall of
1952 part of the staff has been
working in one building and part
in the other. There are many
problems in trying to work in two
buildings. Much of the work is too
interrelated to be carried on with-
out frequent consultation and
chasing back and forth between
the two buildings. Much valuable
time is wasted and energy spent
in this way.

A little over a year ago the
Lord made available to us a lot
which was ideally located in the
center of Wheaton. This lot was
contracted for and payment was

(Continued on page 7)

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Bill Rice, winsome cowboy preach-
er from Murfreesboro, Tennessee;
and Dr. John R. Rice, Editor of
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Mother-love: abuse cannot of-
fend it; neglect cannot chill it;
time cannot affect it; death cannot
destroy it. For harsh words it has
gentle chiding; for a blow it has
beneficent ministry; for neglect it
has increasing watchfulness.

Oh, appreciate a mother's love.
If you could only look in for an
hour's visit to her you would rouse
up in the aged one a whole world
of blissful memories. What if she
does sit without talking much; she
watched you for months when you
knew not how to talk at all.

What if she has ailments to tell
about; during 15 years you ran to
her with every little scratch and
bruise, and she doctored your little
finger as carefully as a surgeon
would bind the worst fracture.

You say she is childish now; I
wonder if she ever saw you when
you were childish.

You have no patience to walk
with her on the street; she moves
so slowly. I wonder if she remem-
bers the time when you were glad
enough to go slowly.

—T. DeWitt Talmage

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News Flashes From Christian Schools

By Evangelist Walt Handford, Vice-President
Sword of the Lord Foundation

BIOLA to Build New Campus in La Mirada

After more than two years of fervent prayer and concentrated planning, the board of directors of the Bible Institute of Los Angeles has announced the purchase of 50 acres of ground in La Mirada, California, situated 22 miles southeast of Los Angeles. The location of the BIOLA campus will be on the site within the next two or three years, as the Lord leads.

On February 25, 1908, a historic prayer meeting took place in a small second floor room of a store on Main Street in Los Angeles. A few pastors and businessmen, led by Mr. Lyman Stewart, were earnestly praying for guidance in starting a school to train young people for Christian service. God honored this fervent petition, and in a few short years the early leaders of BIOLA launched plans for the construction of the present buildings which were completed in 1915.

Now, led by the BIOLA president, Dr. Samuel H. Sutherland, a new venture of faith is being undertaken and a completely new campus is being planned in La Mirada.

The immediate building needs on the new property call for approximately 280,000 square feet and will cost between two and three million dollars. An intensive building fund campaign will be launched to finance the new campus of the Bible Institute of Los Angeles.

The down town location will be kept for the use of the BIOLA School of Missionary Medicine.

Fuller Theological Seminary to Inaugurate President

Dr. Edward John Carnell will be inaugurated as the second president of Fuller Theological Seminary on Tuesday, the 17th of May, 1955, in the Lake Avenue Congregational Church, Pasadena, California. Professor Carnell will become the first president of Fuller Theological Seminary in residence, Harold John Ockenga, pastor of the Park Street Church, Boston, Massachusetts, having served the Seminary for its first seven years as president in absentia.

President Carnell, a native of Wisconsin, will become president before his thirty-sixth birthday and is believed to be one of the youngest presidents of a theological seminary in America. He received his training at Wheaton College, Westminster Theological Seminary, Philadelphia, Harvard Divinity School and Boston University. He is an ordained Baptist

minister and served a church in Marblehead, Massachusetts, for a year and a half. Before coming to Fuller Seminary he taught at Gordon College and Gordon Divinity School, Boston, for three years.

Grace Bible Institute Releases Figures

Grace Bible Institute located in Omaha, Nebraska, has released some interesting figures on their graduates. The enrollment for the current year is 304. To date they have had 457 graduates in their 11 years of service for the Lord. Seventy-three graduates are on the foreign field, 17 are accepted as candidates for the foreign field, 25 are home missionaries, 52 are pastors, 12 are educational workers, and 6 are located in mission headquarters in this country. The student body is instrumental in bringing approximately 100 souls each month to a knowledge of Christ.

News From Los Angeles Baptist Theological Seminary

Dr. Carl M. Sweazy, new president of the Los Angeles Baptist Theological Seminary, as of January 1st of this year, has announced the expansion of courses and curriculum of that school to include in addition to the regular Liberal Arts College and Graduate School of Theology which are now in operation, a 3-year course in Jewish Missions leading to a diploma, and also a 3-year regular Bible Institute. The department of Jewish Missions will be headed by Dr. James A. Vaus of the Los Angeles Baptist Hebrew Mission. The Bible Institute, with the dean still to be named, will offer substantially the subjects usually taught in the regular Bible institutes in the country.

London Bible Institute Progress

The London Bible Institute and Theological Seminary located in London, Ontario, Canada, for the past two months has been working at liquidating a \$15,000 bank note by commencement time, May 17. For the past two years the school has been operating in "the black," but the \$15,000 has yet to be paid off. It was incurred to furnish necessary additions to the work of the school some years ago. The leaders of the school feel that this is the last obstacle to a greatly enlarged program of training for the school.

A Sinful People, a Sissy . . .

(Continued from page 1)

brought peace-offerings; and the people sat down to eat and to drink, and rose up to play."—Exod. 32:1-6.

It was not yet six weeks since the people had sworn, "All that the Lord hath spoken we will do, and be obedient." Not only had they sworn obedience, but they had lived daily upon God's miraculous bounty. In view of this it seems amazing that they would turn from the Living God to idols.

This is not only an amazing revolt, but also a universal revolt. Verse one tells us that "the people gathered themselves together." No voice of protest is heard. No one reminds them of their divine deliverance from Egypt or of God's merciful care since. It was universal rebellion. Think of it—turning from an all-wise, ever-present, all-powerful God to one made with human hands. Oh! sinful people.

But before we cast stones at these Israelites, let's remember that we are not without sin. The psalmist tells us,

"The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all to-

gether become filthy: there is none that doeth good, no, not one."—Ps. 14:2, 3.

And to this our own consciences agree. We are all sinners. Some of us have fallen one way and some another, but 'All have sinned and fallen short of the glory of God' (Rom. 3:23).

We, too, have short memories. Many who read these words have made vows to God when on the bed of sickness, promising to live your lives out for the Lord when restored to health. Have you kept that vow? Others have promised to tithe or teach or visit. Have you kept your vow?

A few months ago a man and his wife joined our church. They were without work, without clothes, without food, and asked the church for help. The church went all out to meet their need. They were given food and clothing. The pastor helped the man to find a good job. They were well cared for. During the time of their need, this couple attended church faithfully; but almost as soon as they were able to care for themselves, they dropped out. One night the pastor met them on the street down town. They were well dressed, carefree, and would have pass-

Your Emotions and God's Word

(Continued from page 1)

information in that particular field. That is the reason I consider the Bible to be a "miracle book." It never requires a new addition. Psalm 119:89: "Forever, O Lord, thy word is settled in heaven."

Not long ago I picked up a medical journal in which there was a scientific article that began like this: "The most remarkable discovery of modern medicine is the influence of the emotions on the human body." Now the writer of that article did not know his Bible very well because many centuries ago God gave wisdom to King Solomon to write in the book of Proverbs, "A merry heart doeth good like a medicine; but a broken spirit drieth the bones" (Prov. 17:22). So, you see that in one sense, the medical profession is just now beginning to catch up with King Solomon. However, when you go to your doctor next week, don't quote me. It is very possible that he has not read the book of Proverbs. It is also possible that he has not accepted this most recent trend in medicine. However, most of the medical profession does now recognize that emotions have a definite effect upon your health.

What are some of these emotions and how do they affect us? How can God's Word be applied to them? Let us consider four emotions which have a harmful effect upon our health:

Fear

The first emotion can be demonstrated very nicely in animals. If you take a cat into the x-ray room and give it a special meal of barium sulphate, a substance which casts a shadow upon the x-ray beam, you can study by means of

a fluorescent the action of the cat's stomach. You will see that there are nice muscle waves which mix the food and cause the digestive processes to be carried on. Then if you bring a dog into the room, something happens. You know what happens on the outside—the cat stiffens its legs and arches its back and its fur stands up on end. Then if you can catch the cat and put it again in front of the x-ray machine (incidentally it is a good idea to wear a pair of leather gloves in order that this experiment can be carried on with perfect safety) you will see that something has happened. All those beautiful muscle waves have stopped. The digestive processes have ceased and the cat has indignation. If this experiment is repeated enough times, the cat may develop a peptic ulcer.

All because of fear! But what a wonderful thing it is to know Christ and to know his Word. We read in II Timothy 1:7: "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." The Psalmist has said (Ps. 56:3): "What time I am afraid, I will trust in thee." And we have the wonderful promise in Isaiah 41:10: "Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." It is a wonderful thing to be able to say with the psalmist: "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" (Ps. 27:1). Even though a Christian may have fears, he can,

(Continued on page 7)

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Your Emotions and God's Word

(Continued from page 7)

wonderful promise from God's Word in Isaiah 40:31: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Listen to and accept the invitation of Christ in Matthew 11:28: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

If you are one of those with too many responsibilities, let me suggest that you give up those which do not directly promote the cause of Christ. Recently a man told me that he was too busy for the church. If a person is too busy to serve the Lord, he is too busy. The Apostle Paul says in Galatians 6:9: "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

Two gay young frogs from inland bogs, Had spent the night in drinking, As morning broke and they awoke, While still their eyes were blinking, A farmer's pail came to the swale, And caught them quick as winking, "Ere they could gather scattered senses, Or breathe a prayer for past offenses, That granger grand, that guiltless man, Had dumped them in the milkman's can. They quickly find their breath will stop Unless they swim upon the top. They swim for life, they kick and swim Until their weary eyes grow dim. Their muscles ache, their breath grows short. And gasping, speaks one weary sport, "Say, old dear, I've had enough of life, no more. I'll try it. Sweet milk is not my diet." "Tut tut, my lad," the other cries, "A frog's not dead until he dies. Let's keep on kicking, that's my plan. We yet may see outside this can." "No use, no use," faint heart replies, Turns up his toes and gently dies. Now the brave frog, undaunted still, Kept kicking with a right good will, Until with joy too great to utter He found he'd churned a pound of butter. And climbing upon this hunk of grease, He floated to town with greatest ease.

Now the moral to the story is this: When in your Christian life you find You're weary of the toilsome grind, Don't get discouraged and go down. But struggle on, no murmur utter, A few more kicks may bring the butter.

But let us look at the brighter side of things. What are some of the emotions that have a beneficial effect upon a person's health? And what does God's Word teach us concerning these? They are very beautifully summarized in Galatians 5:22, 23 as the fruit of the Spirit. In other words these are not things which we can generate within ourselves, but which are given to us through the Holy Spirit of God. We read: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law." Let us consider four of these emotions: love, joy, peace, faith.

Love

When we say "love" we mean real love and not "puppy love." When a person gets married as a result of puppy love, he usually leads a dog's life. But real love does have a beneficial effect upon a person's health, and we read in I John 3:23: "This is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment." There are many people who like to quote the verse from the Bible which says, "God is love" to prove that there is no Hell, which it does not do. God is not only a God of love, but He is also a God of Righteousness and of Holiness, and He does not permit sin in His presence. The people who quote that verse from the fourth chapter of I John should read the whole chapter, and there they will read a very beautiful exposition on love: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another" (I John 4: 10, 11).

Love is the "badge" or identification mark of the Christian. Christ said in John 13:34,35: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Do you enjoy being in the presence of people who have really been born again of the Spirit of God? If so, you have upon you the "seal of approval" which we learn about in I John 3:14: "We know

that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death."

Joy

King Solomon gave us a great truth when he said, "A merry heart doeth good like a medicine." But there is a difference between joy and happiness. Many people in the world seem to be very happy but they do not have the inward joy which only Christ can give. As a doctor who deals with these people day after day, I can assure you of this truth. You see, happiness is external and joy is internal. Only the Christian can have real joy. Christ said in John 15: 11: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." If we study this teaching that Christ has given us we will understand why some Christians do not have joy. It is because they do not live daily in the Word of God, which is the Bible. Christ also said in John 16: 24: "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." Thus we see that through prayer and the answer to prayer that a Christian may increase his joy.

Peace

This old world is bewildered and confused, and everyone now agrees that the thing we need is peace. The Bible teaches us that there are three kinds of peace, but many people confuse them. The first is world peace—the absence of rifles, bombs, machine guns and tanks. Christ approved of this kind of peace. You remember when He was taken captive, Peter took out his sword and cut off the ear of Malchus, the servant of the high Priest. Christ rebuked him and said: "Put up again thy sword into his place: for all they that take the sword shall perish with the sword" (Matt. 26:52). But Christ also made a distinction between world peace and the kind of peace that only God can give. He said in John 14:27: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Peace With God

The second kind of peace that the Bible tells us about is peace with God. This is defined in Romans 5:1: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." When we sin, when we do things that are wrong, we build up a barrier between ourselves and God, and there is enmity between us. But God loves the world and wants to be reconciled to man. So He visited this earth in the Person of His Son, the Lord Jesus Christ. Christ died for our sins, taking upon Himself the punishment we deserved—a truth taught long before He was born. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isa. 53:5, 6).

When we accept Christ as our Saviour, and He comes into our lives and forgives our sins, we then have peace with God. This is the most difficult lesson for any person to learn, namely, to realize that they need a Saviour because of their sin. Very few people will admit that their sin amounts to very much. But we have a warning in James 2:10: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." In the ninth chapter of Matthew, Christ said in effect: "People who are healthy do not need a doctor but those who are sick. I came not to call the righteous but sinners to repentance." He said this at a time when he was being criticized for mingling with the despised people of his day. But the truth he taught is this: Only those who see their need of salvation, only those who are aware of the awfulness of their sin, can receive the for-

givenness which only Christ can give.

The Peace of God

The third kind of peace about which the Bible teaches is found in Philippians 4:6, 7, where the Apostle Paul gives us some valuable advice when he says: "Be careful [anxious] for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." But remember, you cannot have the peace of God until you have first made peace with God. Although the peace of God "passeth all understanding," nevertheless it is available to every child of God who is willing to trust implicitly in the goodness of our loving Heavenly Father. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3).

The Bible teaches very clearly that everything that God does is for good. Many times we cannot understand, but when we trust Him completely, we may truly have the peace of God. Unfortunately there are many people who are Christians, who have made peace with God, but who do not have the peace of God. They have not yet learned to thank God for their troubles, difficulties, and trials. If some trouble of yours has caused you to read these lines, you can be eternally grateful that your trouble brought you face to face with the Lord Jesus Christ, the only Saviour of a lost and dying world. Then, when you have received Christ into your heart and have peace with God, you can, through an abiding faith, experience the peace of God.

Faith

Oh, the healing power of faith! Any doctor who is honest will admit that when a patient has confidence in him and in his treatment, the patient will more likely respond to treatment. However, the patient who is suspicious of the doctor and suspicious of the treatment will almost invariably do poorly. When people ask me whether or not I believe in "faith healing," I always say, "Of course I do." The Bible says in James 5: 15, 16: "The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

How does it work? Many people turn all their thoughts and interests inward. We call them introverts. Now don't misunderstand. A certain amount of introversion is normal. It is normal to like to be by yourself once in a while, but there are people who carry this to an extreme. They turn all their thoughts and interests inward, and when they have an ache or a pain they worry about it. The more they worry, the more they hurt; the more they hurt, the more they worry. A vicious cycle sets in and these people sometimes become so ill we have to hospitalize them. If such persons can get their thoughts and interests off themselves and onto something outside themselves, they get better. This explains how the religious and medical quacks

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have Christ and when they came face to face with a serious illness or death, they went to pieces. They had nothing to hold on to. But I have also had the responsibility of telling a dear, sweet Christian lady that she had a cancer, and you know the consequences of certain types of cancer. It was just like telling a corporal that he is about to become a sergeant. For the Christian death is a promotion. That is what the Apostle Paul meant when he said in Philippians 1:21: "For to me to live is Christ, and to die is gain." For to me to live is Christ and to die is to be ushered into the very presence of God.

Have you ever invited the Lord Jesus Christ to come into your heart? Do you know that you have been born again of the Spirit of God? Satan would like very much to snatch this message out of your heart right now. Before he can do so, bow your head, or kneel by your bed, and invite the Lord Jesus Christ to come into your heart, forgive your sins, and give you eternal life. Then you will know the only true joy and victory there really is in life. The Lord will bless you as you trust Him.

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A Sinful People, a Sissy . . .

(Continued from page 6)

ing to the demands of the people unless their demands are right. The preacher that permits people to sin without voicing a warning is no friend to God or the people. To say the least, he is a disappointment to God and a murderer of the souls of men.

Great is the need today for strong pulpits where the Word of God is fearlessly proclaimed with fervor. When our pulpits decay, our Christianity becomes insipid and impotent. John Wesley awakened a dead England by mighty, compassionate preaching. When preachers stand in the pulpit, the anointed princes of God, as did Wesley, Whitefield, Spurgeon, and Edwards, dry bones take to themselves flesh, blood, life and power.

No one admires a weakling, and nowhere is one admired less than in the pulpit. I heard of one preacher who was so sissy that the folks asked him what his maiden name was. On the other hand, it is not the preacher's business to stir up trouble just to show his courage. There are some preachers like the one who meant to quote: "The Lord called me to preach the gospel, heal the sick, raise the dead, and cast out devils." However, he became confused and said: "The Lord called me to preach the gospel, cast out the sick, heal the dead, and raise the devil."

We are not to be spineless creatures, pushed around by the crowd. Neither are we to be rabble rousers. But, we are to speak for God without fear of consequences and stand for right always and everywhere. What I mean is very well illustrated by the Quaker who was awakened by a burglar in his home. He arose, got his shotgun and flashlight, and went into the kitchen. Shining his flashlight upon and pointing his gun in the direction of the burglar he said,

"I would not hurt thee. I would not harm a hair on thy head. But, thou art standing where I am about to shoot."

Somewhere I read a prayer that we preachers ought to pray. It went something like this. "God grant me the patience to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference."

2. Aaron also failed in trying to blame someone else for his sin. Aaron has assisted the people in their sin, and is confronted by Moses, who asks him why he did it. Aaron's answer is utterly contemptible. He will not blankly face his sin, and yet he will not tell a lie in words. Just listen to him:

"You know these folks, Moses. They are determined to do wrong. Why, they came to me and said, 'We don't know what has happened to that Moses. He may have led us for good. So, you get busy and make us some gods to lead us the rest of the way.' So I asked them for gold, which they gave me. This I cast in the fire, and out came this calf. Can't you see? It is really the fire's fault, not mine."

To Aaron does what hundreds of us have done before him and what hundreds are still doing: blaming someone else for their sin.

Adam, our grandfather far removed, made a wrong choice, but refused to accept the responsibility for that wrong choice. How much better it would have been if, when confronted by the fact of his disobedience, he had faced it frankly and honestly. How much better it would have been had he said, "Yes, I knew exactly what I ought to do. But in spite of this I deliberately chose wrong. This I did with my eyes open and have no one to blame but myself." Instead he made his plight worse by trying to pass the blame.

"Adam, why did you disobey God?" we ask. And he is ready with an answer even as you and I. "Why did I disobey God? Anybody ought to be able to see that. I did it because of Eve. Eve ate the fruit first and then gave it to me. Therefore, I am not to blame."

Many who read these lines have fallen here too, and said the same thing. "Of course, I did not want

to gamble, but everybody else was gambling. I did not care to drink. I really do not like liquor, but everybody else was drinking. What was I to do? Of course I drank. No, I'm not a Christian. It's not my fault. I have known so many Christians who did not live up to their profession that I can't bring myself to be one. Why, I even knew a preacher who went wrong."

Often someone says, "Sure I'm irritable. Now and then I make a scene. But my daddy is to blame. He had an awful temper. I just inherited it."

At my house I have one boy and one girl. I believe that makes two children. But quite often I am convinced that I must have three, because so many things happen around the place that neither of these two know anything about.

What is wrong with this practice? For one thing the person who passes the blame is usually lying. You must take the blame for your sin. Every tub must stand on its own bottom. God promises in I Corinthians 10:13 that we will not be tempted above our power to resist.

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

Don't you see? When you are tempted, God always provides a way of escape. It is there. You can find it if you will. So, if you go on and sin, you do so because you want to. And that makes it your fault and no one else's. You got drunk, not because your wife nagged you, but because you wanted to get drunk. You committed adultery, not because you were trapped into it, but because you wanted to commit adultery. You took God's name in vain, not because you hurt your hand, but because you wanted to curse.

Another thing wrong with passing blame is that it is cowardly. Aaron passed the blame because he was afraid. He was afraid of God. Perhaps he was afraid of himself. And in order to live with his conscience in comfort, he had to lie to his conscience. Another thing wrong with this practice is that it closes the door for improvement. How much better it would have been for Aaron to honestly confess his sin and ask God's forgiveness.

I like the attitude of the prodigal son who returned to say, "I did wrong and deserve nothing." *"I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants."*—Luke 15:18, 19.

Brother, you are a sinner! You know it. God knows it. Your friends know it. No use to try to cover up. The only thing for you to do is to confess it, ask God's forgiveness, and accept Jesus as your Saviour.

The most important person in our story we have saved until now. He is—

III. God

We learn at least three things about God here.

1. He Hates Sin

"And the Lord said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation."—Exod. 32:9, 10.

God's main attribute is holiness. Sin is just the opposite. God is against sin as light is against darkness, as heat is against cold. Wrath against sin is a necessary part of God's character. It can no more be separated from him than can heat be separated from fire or light from the sun. True to His unchanging nature, God threatens to let His 'wrath wax hot against them and consume them.'

Of course, the supreme example of God's dislike of sin is seen in the cross. May the Holy Spirit burn the picture into our hearts. Jesus, God's beloved Son, hangs on the cross. The Father first

forsakes and then rolls the sin of the world upon His sinless Son. There Jesus receives all God's fury for sin. He dies our death. He suffers our Hell. He bears our load. Oh! how God must hate sin to permit this. God's love for sinners as well as His hatred for sin is seen in the cross. His wrath demands punishment for every sin. God wanted to spare the sinner, but how could He? Unless—unless someone who was innocent would be willing to take the sinner's punishment. This our Saviour did. Oh, Praise His name! Now God can forgive the sinner, for Jesus has been punished in his stead.

God's nature has not changed. He still hates sin. Sin's wage is still "death." He hates your sin just the same as He did that of these Israelites. You may call it an error of judgment or a mistake, but God calls it sin. And Exodus 32 literally shouts, "God hates sin." This fact makes it necessary for you to do something about your sin.

2. He Hears Prayer

Even though God hates sin, he hears the prayer of sinners. In verse 11 we read, "And Moses besought the Lord his God." Moses is the only one standing between an offended, angry God and a sinful multitude. God says to Moses in verse 10, "Now therefore let me alone, that my wrath may wax hot against them." Here God indicated that an intercessory prayer by Moses would help save these people. Moses prays for them and gets his prayer answered.

Mother, keep praying for wayward children! You may be the only one between them and a Christless eternity. Wives, keep praying for lost husbands! You may be holding back God's wrath. Lost friend, God waits for you to pray. Let your prayer be, "God, be merciful to me a sinner."

3. God Accepts Repentance

Moses' unselfish intercessory prayer spares the people as a group; but repentance is necessary before they are spared individually. As soon as the golden calf is destroyed and the people are

severely rebuked for their sin, Moses goes to the gate of the camp and cries, "Who is on the Lord's side? let him come unto me" (vs. 26). This is a call for individuals to declare themselves. It is a call to repentance. Some responded (vs. 26). Death was ordered for the unrepentant. And in verse 28 we read, "And there fell of the people that day about three thousand men." On the basis of this story, it is clear to see that repentance is an individual matter. Moses could by prayer persuade God to spare the multitude, but each individual had to openly repent and declare himself on God's side, in order to be spared.

God's dealings have not changed. Christ on Calvary's cross purchased pardon for the whole of humanity, but each one must personally accept his own pardon. God's call today is still, "Who is on the Lord's side? let him come unto me." He will not turn you away, for He accepts repentance. "Him that cometh to me I will in no wise cast out" (John 6:37).

A few days ago some lovely young people came to our church for a wedding. There were beautiful flowers everywhere. The organist played sweet and tender music. The candles burned softly. It was a heart-warming scene as a semicircle of young people gathered at the altar to help in the beautiful business of establishing another home. I read the vows to a fine, strong, handsome young man, and then turned to the bride and said:

"In taking the man you hold

by the right hand to be your lawful wedded husband, before God and these witnesses, you must promise to love and cherish him, to honor, sustain, and obey him, in times of sickness as in health, in poverty as in wealth, both in joy and sorrow. And forsaking all others for him alone, be to him in all things a true and faithful wife as long as you both shall live. Do you so promise?" The bride replied with a very sincere, "I do." At the altar that day were three other fine, beautiful young ladies. But the only one who went away the wife of this young man was the one who said, "I do." And just so, today, the only one who will receive forgiveness from Jesus is the one who says, "I do," to His, "Come unto me."

If one is reading this who is not already a born-again believer in the Lord Jesus Christ, it is my prayer that you recognize that you are a lost sinner, and that God hates your sin but loves you. May you not try to blame your sin upon some one else or some circumstance, but confess it openly, and ask for forgiveness and salvation. Declare yourself publicly as one "who is on the Lord's side."

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Why Fast and Pray?

(Continued from page 1)

ceremonies such as that practiced by the Pharisees, hypocrites in the days of our Lord, is offensive to God, to be sure. But hypocrisy in anything else is a sin as truly as in the case of fasting. Christians should not fast as hypocrites, but they certainly should fast as Jesus fasted, as Paul fasted, as Barnabas and many others fasted.

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I. What Is Fasting and Prayer?

Fasting is such a lost art, so little practiced, so little taught, that we need to consider here what is the meaning of fasting. How does fasting add to prayer? Does it mean simply to abstain from food? Is there virtue in fasting when we do not pray? What is the spiritual significance of fasting?

First, fasting means putting God first. There are times when one ought to eat and praise God for the food as did David when he said, "Bless the Lord, O my soul, and forget not all his bene-

fits... Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's" (Psa. 103:2, 5). Sometimes eating is the will of God. There are times also when it pleases God for His child quietly and trustfully to lie down to sleep, laying aside all his burdens and sweetly resting in the arms of God's care. "He giveth his beloved sleep" (Psa. 127:2). David could say, "I laid me down and slept; I awakened; for the Lord sustained me" (Psa. 3:5). There are times when men should enjoy the pleasures of family life. "Marriage is honorable in all, and the bed undefiled" (Heb. 13:4). We are told that, "Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord" (Prov. 18:22). "Every good gift and every perfect gift

is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (Jas. 1:17). Let us enjoy the blessings of God, whether food or drink or rest or Christian fellowship or home life or service. Let us give God the glory for them all. But certainly there are times when we should turn our backs upon everything else in the world but seeking the face of God. Such times should be times of fasting and prayer.

Fasting, then, should mean that one determines, to seek the face of God and for a time, at least, to abstain from other things in order to give the whole heart to prayer and waiting on God. Fasting and prayer means to leave off the lesser blessings for the greater one, the lesser duty for the far more important duty. There are times when preachers should quit preaching, teachers should quit teaching, and all of us should leave off Bible study even, should even cease to win souls in order to pray. The apostles said, "We will give ourselves continually to prayer, and to the ministry of the word" (Acts 6:4). They put praying before preaching. That is what Jesus meant when He commanded the disciples not to depart from Jerusalem but to tarry in Jerusalem as they prayed for the power of the Holy Spirit before Pentecost. Thus fasting and prayer simply means to put prayer first, before the desire for food, or before anything else that would take our energy or our attention too much from the matter of prayer.

Ordinarily, fasting means to abstain from food. But the same spirit will oftentimes lead to abstaining from other things as well. Sometimes those who fasted in Bible times fasted without any kind of drink, as well as without food. The men of Nineveh did "not feed, nor drink water" (Jonah 3:7). Queen Esther and her maidens and Mordecai and other Jews, before the days of Purim, when Jews were to be destroyed by the plot of wicked Haman, did not eat food nor drink water for three days (Esther. 4:16). So when God planned to give the law to Israel from mount Sinai, the command was given to the people to wash their clothes and "come not at your wives" (Exodus 19:14, 15). And husbands and wives are commanded, "Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer" (I Cor. 7:5). The spirit of fasting simply means that one, for the time being, is willing to abstain from otherwise normal and proper duties or pleasures that he may give himself wholly to the business of prayer. So fasting is really putting God first when one prays, wanting God more than one wants food, more than one wants sleep, more than one wants fellowship with others, more than one wants to attend to business. How could a Christian ever know that God was first in his life, if he did not sometimes turn aside from every other duty and pleasure to give himself wholly to seeking the face of God?

There are many other occasions in life when men do without food. At a football training table, men gladly deprive themselves of sweets and certain foods likely to hinder mental alertness and physical fitness and endurance. Should we do less for Jesus Christ? One can run a race better if he has not eaten just beforehand. Swimmers well know that it is dangerous to eat much before swimming lest they suffer from cramps. Public speakers and singers customarily do not eat in the evening until after the important period of concentration and perfect control necessary for their public appearance. If I can preach better without eating, then why cannot I pray better with eating? If a business man can concentrate better on his figures, in some emergency, without having his stomach loaded with food, then why cannot a Christian pray better when all his energies are given to that one thing? When men are wholly absorbed in grief for a loved one, they are not hungry, they do not want to eat. Then when one is wholly absorbed in passionate and most earnest prayer, why should he not be glad to do without food?

In truth, when Christians fast, it is often true that they simply

do not want to eat; they have no desire for food. Many, many times I have been so busy about the Lord's work and so absorbed in it that I had no taste for food. Fasting simply means putting God first in a very intense way for a period of time and for very definite purposes.

Second, fasting means persistence in prayer. We may pray often, but most of us do not pray much. Our prayers are transitory, indefinite and brief. On the other hand, to fast and pray simply means that one settles down to the business of praying with a persistence that will take no denial. The widow who haunted the unjust judge with her persistent pleading that he avenge her of her adversary (Luke 18:3), probably neglected her house work while she did it and possibly did not eat! I suppose even the unjust judge did not get to enjoy his food or his rest so steadily did she pursue him with her urgent plea! Real persistence in prayer, letting other things go by and giving God the right of way, often involves fasting. In fact, I think there is little point to fasting or depriving ourselves of other things simply as a matter of self-punishment if we do not pray. If a man is to be just as absorbed in business as ever, with no more thought for God, then what good would it do him, spiritually, to do without food or drink or sleep? Fasting is the accompaniment of persistent, fervent prayer that will not be denied!

Third, fasting is the deliberate clearing of the way for prayer, laying aside weights and hindrances. In Hebrews 12:1, 2 we are commanded: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." Since it is faith that the Holy Spirit is speaking about, and since all the holy examples and witnesses given were men of persistent, faithful prayer, we surely will make no mistake to interpret this verse as a command to lay aside hindrances to prayer. "Lay aside every weight." Eating may be good in its place, but certainly sometimes it is a weight that holds down our prayers. Sleep may sometimes be proper, but doubtless many, many times Christians sleep when they ought to be praying. Business in itself may be proper and sometimes men ought to do with their might what their hands find to do; but business, "the care of this world and the deceitfulness of riches, choke the word, and he becometh unfruitful" (Matt. 13:22). Fasting is simply laying aside every weight, every hindrance to prayer. A Christian ought to be willing, as often as necessary, to abstain from anything that hinders getting the answer to his prayers, to wait on God until everything that hides the face of God is removed, waiting before God until really he gets the full assurance that his prayer is heard and will be answered to the glory of Christ! When we fast and pray, we are simply trying to lay aside sincerely anything that hinders our prayers.

Fourth, to fast when we pray ought to be simply claiming the answer to our prayers. To fast when we pray should mean "I have set myself to seek God as long as necessary and as earnestly as necessary until He hears me and answers me." It requires faith to pray, for "he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). Then it requires more faith to fast when we pray. Fasting pictures greater desire, greater determination, and greater faith. One who fasts thereby signifies his sincerity and his confidence that God can be reached and that God will answer and bless his sincerity and definiteness and willingness to know and do the will of God. Prayer is too often a shallow thing, a light and insincere thing. That is surely one reason why so many, many prayers are never answered. Fasting, then, should be simply an evidence of our earnestness, our fervor, our faith.

Fifth, fasting is very properly an expression of mourning. When

(Continued on page 11)



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News Notes

TEAM Conference

The Evangelical Alliance Mission's 65th annual conference, with 100 missionaries from a dozen countries present, will be held at Winona Lake, Indiana, June 26 through July 3. Slides and sound color films, shown each evening, will illustrate the missionary messages. Other speakers include Dr. M. R. DeHaan, radio Bible teacher; Rev. Alan Redpath, pastor Moody Church, Chicago; Rev. Theodore Epp, Back to the Bible Broadcast; Dr. Horace F. Dean, Christ for America, and others. Soloist will be Winifred J. Larson.

New Camp Opens

Evangelist Merle Fuller, director of the Highland Lake Bible Conference, Highland Lake, Sullivan County, New York, announces the opening of a new summer camp for boys and girls seven to fourteen. It is Harmony Heart Camp, just off Route 6, between Carbondale and Scranton, Pennsylvania. The camp has modern equipment to accommodate 150 children; the total price is \$18 per week. Parents are invited to write.

World Conference on Missionary Broadcasting

Will be held June 16-19 at Moody Bible Institute, Chicago. This conference is designed to help those interested in getting out the Gospel speedily. Experts in the different fields of Gospel broadcasting will conduct daytime classes, seminars, panel discussions and demonstrations. Public inspirational meetings each night will feature missionary radio themes in challenging messages and unusual radio style music features. All who are using radio in any form in getting out the Gospel are invited. Address all inquiries to Dr. C. W. Jones, Talcottville, Connecticut, acting chairman.

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The world's first missionary radio station, HCJB in Quito, Ecuador, is one step nearer to its goal of world-wide coverage because of a \$1,000 gift presented to Dr. Clarence W. Jones by the students of the Buffalo Institute Day, Evening and Extension schools as well as many friends and over 25 co-operating churches. The president and co-founder of the Voice of the Andes, Dr. Jones, was the featured speaker in a seven-day series of missionary rallies held under the auspices of the Buffalo Bible Institute.

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Why Fast and Pray?

(Continued from page 10)

people are overwhelmed with sorrow, they often do not eat. They have no desire for food; they could not enjoy it. Sometimes when people are overwhelmed with grief, the body will not digest food. Nature itself teaches that fasting is the proper accompaniment and expression of mourning.

In the Bible we have many examples of fasting as an expression of grief. David fasted while he wept over the first child of Bathsheba when the babe was smitten by the Lord (II Samuel 12:16, 21). The same spirit must have animated Samuel when he "cried unto the Lord all night" in grief over the rejection of Saul (I Samuel 15:11). That was the spirit of fasting, though the word is not used in that passage. The men of Nineveh fasted, with sackcloth and ashes, a symbol of the deepest mourning (Jonah 3:5-7). As people feast at weddings and other occasions of rejoicing, so they fast at occasions of mourning. Thus the Saviour said that when the Bridegroom was taken away His disciples would fast. Hence, those who are in sorrow do well sometimes to fast as they seek the comfort of God's face. Those who have sinned and grieve in penitence do well to fast as they turn their hearts from sin and confess their failures and faults and try to make restitution. Fasting fits exactly with repentance and with sorrow for sin.

II. Things We Can Get by Fasting and Prayer

Fasting is an aid and adjunct of prayer. Some things never come to a child of God "but by prayer and fasting." If prayer is good, then more prayer is better. If earnest prayer pleases God, then sometimes, surely, He is pleased when the prayer is so earnest that we do not want food nor drink nor sleep nor any other ordinary pleasure. If God is pleased for us to seek Him, then sometimes, surely, it pleases Him for us to lay aside every weight, abstain from everything that might absorb our energy and interest and thought, that we may give ourselves wholly to the matter of prayer. We name here some things that Christians have a right to seek by prayer and fasting; things which God has, in times past, given His people because of their prayer with fasting.

1. *Help in time of trouble often comes from fasting and prayer.* God says, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me" (Psa. 50:15). A time of trouble is a good time to pray. If it is a good time to pray, and if the trouble is severe, then it is a good time to fast, too. Joshua and the elders of Israel remained prostrate before the ark of God from morning until evening without eating after the Israelites were defeated by the men of Ai (Joshua 7:6). It was a time of distress, of defeat, of shame and of fear. The very destiny of the nation seemed at stake. When they fasted and prayed, God showed them the sin that hindered victory.

When in the days of the judges, the eleven tribes of Israel came up against Benjamin by God's command, and when 40,000 were slain in two days "then all the children of Israel, and all the people, went up, and came unto the house of God, and wept, and sat there before the Lord, and fasted that day until the even" (Judges 20:26). In their defeat and sorrow they wept and called on God and fasted. God heard and delivered them and the next day gave them victory. The time of defeat is a fine time to pray with fasting!

When Queen Esther and Mordecai and the Jews in captivity were in danger of being blotted out of the race, they fasted and prayed. Their trouble led to the sincerity and fervor of their praying, such praying that they did not eat nor drink. When Ezra feared the brigands of the wilderness, he called a fast at the river Ahava (Ezra 8:21-23). The time of trouble is a proper time for fasting and prayer.

Let all those who are in trouble call upon God. If they find dif-

ficulty in getting an answer from Heaven, then let them fast and pray, sincerely laying everything else aside, as far as necessary, to seek God's face and find His will and blessing.

2. *To find what is wrong, what displeases God, we should sometimes fast and pray.* When Joshua and the elders of Israel did not know why God had allowed them to be defeated by Ai, they fasted and prayed until God showed them the sin of Achan and about the hidden wedge of gold, the silver, and the Babylonish garment. Many a Christian who does not prosper could learn the reason if he would wait before God in such sincerity and abandon of self that he would not eat, would not sleep or would not carry on the regular affairs of life until God revealed what was wrong.

3. *Genuine repentance sometimes involves fasting and prayer.* One may confess his sins without repenting of them. Often, unless we deliberately take time for meditation and examination of our hearts and waiting on God, we have no real sense of sin, no genuine horror at our guilt. I know that in order to be saved, one may turn immediately to Christ, as soon as he knows himself a sinner and knows that Christ died for him, if he will. But alas, many times those of us who are already saved have trouble turning our hearts away from sin! I believe that in Bible times God's saints often took time to fast and wait before God in order that they might genuinely, with contrite hearts, forsake their sins and mourn over them. In Zechariah 12:10-14 we are told how at the second coming of Christ, the Jews will mourn over Christ "as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn." And that mourning in Jerusalem over their sins will be as great as the mourning in the valley of Megiddo over the dead! Every family will mourn apart and the wives apart. This evidently pictures the broken hearts of people who long to turn away from their sins and who take time to see the enormity of their sin in rejecting the Saviour. We are commanded, "Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up" (James 4:9, 10). I know God is merciful and ready to forgive instantly all who sincerely turn in the heart to Him. But I know, too, that oftentimes our pretended turning to God is insincere and shallow with no real sorrow for sin, no effort at restitution, and no genuine change in attitude of heart. The ghastly wickedness of sin is hidden from us lighthearted moderns. Surely often it would please God if we would take time apart to search our hearts and find what displeases God and wholly forsake, as far as we can consciously do so, our sins. If we spend enough time in prayer we can learn the meaning of the old song,

"Return, O holy Dove, return, Sweet messenger of rest!
I hate the sins that made Thee mourn,
And drove Thee from my breast."
Fasting will help us to break up the fallow ground of our hearts.

4. *Fasting and prayer often lead to victory over sin.* The world has many Christians who have trusted Christ, who sincerely love Him, who are going to Heaven—yet Christians who have no daily victory over sin. Everywhere I go I find Christians who say they cannot quit cigarettes, they cannot control their tempers, they have trouble in surrendering even enough to give God regularly the tithe. Christians find it hard to forgive one another and are constantly falling under the temptation of Satan. Is there victory for such Christians? Yes, there is. But sometimes it is found only in the time of fasting and prayer, waiting on God and laying aside every weight, every duty, every pleasure that might interfere with our wholehearted prayers. Many times I have seen things happen in protracted seasons of prayer that

would not happen in the ordinary course of events.

In an all-night prayer meeting, a number of men including a young preacher gave up tobacco. One Christian man confessed to his pastor his sin of enmity and gossip. A grown son, now on the foreign mission field, confessed to his violent temper and mistreatment of his mother and gained courage to right the wrong he had done. In days of fasting and prayer, when God is put first, when the heart has been searched, when sins have been confessed, when restitution has been made, when one's will is surrendered to God, then God has often done great things for the penitent beggar who waits before Him.

We need not think that our hunger gains any favor with God. No, God has abundant mercy for all our needs, and we cannot, need not, buy it. But on the other hand, God does want sincerity and fervor and single-heartedness in our praying.

Every Christian, I think, should occasionally fast and pray, waiting before God until he gets the victory that he needs. I remember with great joy one night when I waited before God alone in my room until 1:30 begging God for victory over some things in my own life, and begging also for the power of the Spirit on the revival in which I was engaged. And God heard and answered in both matters, gloriously. If you do not have victory over sin, then wait before God; and pay whatever price is necessary to secure His favor and the assurance of His help.

5. *Heavenly wisdom received in prayer and fasting.* In Acts 13:1-3 we have a remarkable incident showing how men who fasted and prayed got direct leadership of the Holy Spirit. Here is that sweet passage:

"Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away" (Acts 13:1-3).

Notice that "as they ministered to the Lord, and fasted" the Holy Ghost told them whom to send, that is, Barnabas and Saul. Notice again, "when they had fasted and prayed, and laid their hands on them, they sent them away." Twice in that short passage we are told that these prophets and teachers fasted. They fasted first as they prayed for wisdom. They fasted second as they prayed for power upon these men they were sending forth as the first foreign missionaries in New Testament times. And when these men laid their hands upon the heads of Paul and Barnabas and sent them away, they were "sent forth by the Holy Ghost." And marvelous wonders attended their ministry! We, too, could have plain leading, we could know the will of God, we could have a plain path for our feet, if we were willing to wait before the Lord, ministering unto Him, fasting and praying! You have a problem about raising your family, about making a living, about where you should serve for Christ, about what course you should take in some particular matter; does not God hear your prayer for wisdom? Do you have doubts and troubles and no assurance of mind? Then why not just set a time and wait before God until you get the answer? If it takes fasting as well as praying, if it takes giving up other matters, then do it and get the blessing that God has for you. You can find the will of God if you seek it sincerely, unstintedly and without limit in fasting and prayer.

6. *Intercession for others is answered when we fast and pray.* Most of our praying is for ourselves. Yet every Christian, surely, admits his responsibility to pray for others. Do you pray for your pastor; for the editor of THE SWORD OF THE LORD; for some foreign missionary? Do you pray regularly for some loved one who is unsaved? Do you pray for someone who has asked you to help bear the burden of his load day

by day, whatever it is? Well, our own needs take up most of the time in our little, puny, short praying. If you would pray for others, pray happily, pray with assurance that you are heard, then take time to pray through. And any long extended time of fervent prayer may involve fasting as well as prayer. It takes more than a little short prayer to get away from our own selfishness. We have, each one of us, so many needs that we will not do our duty in praying for others unless we take an extended time for it, unless we really wait before God long enough to get out of our selfishness and get victory over our own immediate needs. Would you be an intercessor? Do you want to learn to pray for others? Then set aside long periods of time in which to pray with sufficient time to search your heart and to know the mind of Christ. Take time without distraction for eating and drinking or sleeping, perhaps, and God will surely give you part of the blessed burden that is on Jesus Christ, the burden that is for others.

7. *Holy Spirit power comes in answer to fasting and prayer.* There are many things for which we can pray and at once receive the answer. I believe that a sinner can trust in Christ and be saved at once, without delay. The thief on the cross had only to

ask and he was forgiven. The publican in the temple had only to say, "God be merciful to me a sinner," and went down to his house justified. I know of no Scripture that teaches that a lost sinner needs to beg and plead and so try to touch the heart of God or afflict himself in order to be saved. When the poor, sinful will

(Continued on page 12)

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Why Fast and Pray?

(Continued from page 11)

is ready to surrender and put his trust in Christ, then God is immediately ready to forgive and save. However, though God is instantly willing to forgive the sinner, there are other matters about which we should expect to pray longer. Certainly one of the blessed teachings of the Saviour, emphasized many times, is that we should be persistent in prayer. The widow before the unjust judge prayed again and again (Luke 18: 1-8). Jesus, teaching the disciples to pray, first gave them the model prayer called the Lord's prayer and then told them about the neighbor who came and pounded on the door at midnight saying, "Lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him." (Luke 11:1-13). In that case, certainly the man asking for bread was asking for it for another who had none. And Jesus told exactly what He meant in that parable when He said in verse 13, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Notice the Holy Spirit was given to them "that ASK Him." To them that ask how? To them that ask like that neighbor who knocked on the door again and again and even then received only "because of his importunity." That illustrates a Christian begging God for bread to take to sinners, or, in other words, praying for the power of the Holy Spirit.

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to make him a soul winner! And the word ask, I understand, is in the imperfect or continuing tense in the Greek and it means to them that keep on asking, God will give the Holy Spirit.

Certainly before Pentecost, the disciples "continued with one accord in prayer and supplication" (Acts 1:14). And otherwise, I feel sure they would not have received the blessings that God gave them. They prayed, but they more than prayed; they begged God. That isn't all. They doubtless fasted as well. Jesus had said about His disciples, "But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days" (Luke 5:35). Jesus had just been taken away from them, and then shall they fast in those days. What matters is that they turned their hearts wholly, unreservedly, and without interruption, to the business of getting all the power God had for them and to being possessed and covered and filled with the Holy Spirit Himself!

When Peter came to preach the gospel to Cornelius and his household, Cornelius said to him, "Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house . . ." (Acts 10:30). Perhaps that is part of the secret as to why Cornelius and his household were filled with the Holy Spirit at the same time they were saved. This is the only specific instance on record in the Bible, as far as I know, where people were filled with the Holy Spirit at the same time they were saved. Evidently all the heart searching, all the surrendering of the will, all the confession of sin, all the yielding of the heart that was necessary for Cornelius to be filled with the Holy Spirit was already done by the time he learned how to be saved!

When Paul was converted, he fasted and prayed three days and nights before he was filled with the Holy Spirit. Read carefully the ninth chapter of Acts and you will see that Paul was converted as described in verses 4 and 5. Verse 9 tells that he went three days without sight, "and neither did eat nor drink." The angel told Ananias, "behold, he prayeth," in verse 11. Those three days of fasting and prayer fitted Paul to be filled with the Holy Spirit, and in verse 17 we learn that Ananias went to him, sent by the Lord, "that thou mightest receive thy sight, and be filled with the Holy Ghost." Certainly fasting and prayer are appropriate for Christians who want to be filled with the Holy Spirit.

Let us turn again to the sending forth of Barnabas and Paul in Acts 13:1-4. These prophets and teachers fasted until they knew the will of God. Then they fasted and prayed further until they could lay their hands upon Paul and Barnabas in power and they could go away "being sent forth by the Holy Ghost."

It was the experience of D. L. Moody, of R. A. Torrey, of Charles G. Finney as it has been of many other Christians greatly used in soul winning, that they were filled with the Holy Spirit after a long season of waiting before God, finding the will of God, surrendering self, being molded on God's potter's wheel.

III. Revival Brought by Prayer and Fasting

Many an experience could I tell of victories and blessings that followed prayer and fasting. But the one dearest to my heart occurred in 1921. God spoke to my heart in the Pacific Garden Mission, and I gladly gave up college teaching to enter the ministry. God had called another young man named Ross from the cashier's window of a bank, and we two went to the Corinth Baptist Church, a rural church near Decatur, Texas, for evangelistic services. Ross preached and I led singing, and our hearts burned as we set out to win souls in that indifferent country community.

The church had been pastorless for months. I was told that it had been years since a soul had claimed Christ as Saviour in the entire community. There were two deacons, but only one of them came. We preached and sang in services Sunday morning and evening and there was no move of any kind. There was no move on Monday night, nor on Tuesday night, nor on Wednesday night, nor on Thursday night, nor on Friday night! We preached, sang, made earnest intreaty with individuals, and all to no avail. There seemed to be no warming of Christians' hearts, no confession, no restitution, no burden for lost sinners. There seemed to be no conviction on the part of the lost, no seeking after God, and our pleading was answered by excuses and alibis, or utter indifference!

We were two discouraged young preachers as we met out in a ravine Saturday morning to read the Bible together and to pray. Our hearts were heavy. We had left all to follow Jesus and to preach His Word, and now nothing seemed to happen! So we counseled what to do. I said, "I think we had just as well make up our minds either to close this effort and leave defeated, or to call a day of fasting and prayer and waiting on God for His blessing." Ross gladly agreed and so we set Sunday as a day for fasting and prayer.

That Saturday evening as we announced to the people our conviction and set Sunday as a day for seeking God, some were moved and God began to breathe on the people. We came early Sunday morning to pray before the Sunday School. But when the Sunday School and the morning preaching service were over, there remained only five of us for the season of fasting and prayer: Brother Ross, a visiting minister and his wife, a lone deacon who lived in the community, and myself! All the others had gone home to their big Sunday dinners.

Nevertheless we read the Bible, confessed our sins, and again and again the little circle of five bowed to pray. It had been announced that at 3:00 there would be another sermon, so perhaps twenty-five people came back for that. Then I stood before the people and asked, "What shall we expect of God tonight? We are spending this day in waiting on Him, confessing our sins, seeking His favor. Now let us ask something definite and expect His blessing tonight. What do you want?" I went around through the congregation and asked every person. They had no requests to make. Finally one woman said, "I would like to see one soul saved tonight, but I have no assurance that I shall."

I insisted we should expect God's blessing. Then the visiting minister said, "You preacher boys are young at this business. God isn't going to save souls here until these people get right with God. They never paid their former pastor what they promised. The two deacons have been angry with one another. I don't expect to see anybody saved."

Finally I turned to Brother Ross and said, "Ross, let's you and I go back to our ravine and pray together, and you and I will ask God for what we want and claim it and expect His blessing."

But Brother Ross was wise and said, "Let's do it here! What do you want to see tonight?"

"I want to see this many people saved," I said, lifting up ten fingers.

"Do you believe it?" Brother Ross asked me.

I was stumped. Wanting is not the same as believing. But like the father who cried to the Lord Jesus, "Lord, I believe; help thou mine unbelief" (Mark 9:24); I said to him, "I will believe it if you will!"

So we stood together before that congregation and shook hands and Brother Ross announced that there would be at least ten people saved in the services that night, and that all who wished to see it should be there. The visiting minister interrupted and said that we were younger at this business than he was; that we might so encourage the people to believe there would be someone saved, and then there would not be, and the people would believe that God does not answer prayer.

But I answered, "God does answer prayer. God will save ten people tonight! You see if he doesn't!"

The people were dumbfounded. They gathered in little groups to whisper. One man got his hat and left the house, and I heard him mumble to himself as he walked down the aisle, "If God saves ten souls here tonight I'll never do another wrong thing as long as I live!"

I had not had breakfast nor dinner, and now I was too scared to want any supper! Brother Ross and I met in the little ravine to pray, and I remember telling God that I did not save myself, I did not call myself to preach. I reminded the Lord, "Lord, I told you in Chicago that if You wanted me to preach, You would have to save souls, that I could not keep going without souls being saved. Now it is Your reputation at stake, not mine. I never did tell the people I could save anybody. If I am going to serve You, I will have to know that You answer prayer." Then we agreed that not a single person should come on the grounds without an earnest effort being made to win him to Christ if he were unsaved. At sundown a rattling old buggy approached with a bony black horse, driven by a widow with a twelve-year-old son, and I went to talk to that boy about his soul.

A great crowd soon assembled that summer night, packing the little country church, with faces at all the windows on the outside looking in. I led a brief song service, and dear Brother Ross preached for a few minutes with power. He gave an invitation for people to boldly and openly come to accept Christ. After I had started the invitation hymn, "Jesus Is Tenderly Calling Thee Home," I turned to a man named Jernigan, a boot-legger, gambler, a drinking, profane man, who sat (of all places!) in the choir. In a moment with trembling lips he confessed his need for Christ and came with me down to tell the preacher of his sin, and that here and now he was repenting and turning to trust Christ as his Saviour and to live for Him.

Back in the audience a woman screamed, "Oh, my boy! my boy!" and I saw her son coming out of the choir, climbing over the three front benches as if he had no time to slide out beside other people. Long that mother had been praying for her nineteen-year-old boy, and when the boot-legger came, he came, too!

In a moment the aisles were full of people, some sinners coming weeping to find Christ, parents and loved ones coming with rejoicing over their own who were saved. That man who had said, "If God saves ten people tonight I'll never do another wrong thing as long as I live," elbowed his way down through the thronged aisle to the outside. Outside by a window he got his own seventeen-year-old son by the wrist as if he had been a little child and almost dragged him into the house. By the time the young man had gotten to the altar, he was weeping. I heard the father say, "Get down on your knees!" and the weeping sinner dropped to his knees. Then the father called for me. Soon he had put his trust in Christ and was happily saved. Then the father, wiping his eyes with his shirt-sleeves, made his way outside again and got his other son, and the process was repeated. He, too, was saved!

How Heaven came down that night! The Spirit of God convicted some of the wild boys outside, and they came in the house weeping to find the Saviour. Some in the building, when approached about their souls, turned and ran, as if afraid for their lives, out into the dark!

The weeping, the pleading, the confession, the rejoicing went on and on until a little kerosene lamp with a tin reflector, hung on a wall bracket, burned out its kerosene and went out. Then another lamp flickered, and went out. And nobody noticed until the last one went out! Then oil was borrowed from the farmer across the road; a lamp or two was filled; and at last, about 11:00, we decided to count our trophies that all could see that God had saved at least ten souls.

They came to stand boldly facing the congregation in a long

line, twenty-three of them saved wonderfully that night.

I have seen more people saved in one service than that, but, oh, what a blessing that was to me as a young preacher just starting out! I know that real fasting and prayer and humiliation of mind as we wait on God will get the blessing God wants to give us!

Have you tried fasting and praying and waiting on God until the victory came?

Dear Christian, if you want help in trouble, then pray; and if the answer does not come easily and soon, fast and pray. Fasting and prayer, by which we mean whole-hearted, surrendered, fervent, determined praying, will help you to find what is wrong, will help you to repent genuinely and to turn from sin, will help you to get victory over bad habits, grudges, daily temptation and will help you to find wisdom of God and the leadership of the Holy Spirit and help you to intercede for others and will open the way for you to receive the power of the Holy Spirit in abundance.

Dear child of God, do you feel led to try it? Then fast and pray until God meets you in blessing.

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